

THE SOUTHERNER.

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TARBOROUGH:

FEBRUARY 7, 1852.

The River.

The river is not yet in boating order, and there is but little prospect that it will be soon. Already most of the farmers living within a reasonable distance, send by the Rail Road their produce to Wilmington or Petersburg, and of course do a considerable portion of their trading in those towns, which would be done in Tarboro', did they send their produce by river direct to New York. Not only this, unless the navigation is improved, or some other more convenient mode of transportation established, our merchants must necessarily incur considerable additional trouble and expense in getting their stocks of goods. The matter, from its importance, certainly demands the consideration of our merchants and citizens generally.

Since writing the above, we learn that Gov. Reid has appointed WM. NORFLEET of this county, RICHARD H. LEWIS of Pitt and JAMES K. HATTON of Beaufort, Commissioners under the 51st section of an act of the General Assembly of 1848-49, entitled "An act to incorporate the North Carolina Rail Road Company," to carry into effect the appropriation for "clearing out and improving the navigation of Tar River, between the Town of Washington and the Falls of said river."

The act makes no provision for paying the Commissioners, but they will doubtless be entitled to compensation for actual expenses, while engaged in the discharge of their duties.

The Commissioners have been requested to meet at an early day, and after due deliberation report the most practicable plan for carrying into effect the object of the appropriation.

The Democratic Party.

We are pained to perceive, that many of the Southern Democratic press, are attempting to place the Southern Democracy in rather a threatening or bullying attitude towards the Baltimore Convention. Such a course, we cannot think otherwise than impolitic, believing as we do that no portion of the party could possibly conceive themselves pledged to support a candidate, who maintained principles, which were calculated to curtail their rights, or overthrow their institutions. If such a nomination should be made, (which we believe there is not the most remote probability of) it would then be soon enough to act. If not, the organization of the party would not be endangered, by this trammeling the free agency of the Convention and giving color to the supposition that the nominee was the fruit of coercion and not the free choice of the Convention.

Let us rather contemplate the bright prospect indicated by the

Signs for 1852.

The people of this country have never re-elected a Whig President. They have never elected two Whig administrations in succession.

They have now put into power Democratic governors in twenty-six States out of thirty-one, leaving Whig governors to five States. They have elected Democratic legislatures in twenty-three States, leaving Whig legislatures in eight States.

They have a large Democratic majority in both houses of Congress, prepared to maintain substantially as it now is the existing Democratic legislative policy of the country.

It is stated that, under the apportionment of electoral votes among the States by the new census, the Democratic candidate receiving the votes of the States carried by the Democracy in 1848 would be elected. Since that time the Democrats have fully carried New York, Pennsylvania, New Jersey, Rhode Island, and Delaware; in the gubernatorial election, Maryland, North Carolina, Kentucky, Massachusetts, and Connecticut; and in the congressional election, Tennessee—all of which States voted for Gen. Taylor. Meantime the Whigs have carried, even in gubernatorial elections, no single State in the Union which gave a Democratic majority in 1848, except Wisconsin, which is now regarded as surely Democratic in 1852. An offset to this loss is also given by the ad-

mission of California, which is also Democratic.—Union.

Mr. Wiley—The Post.

Although we cannot bring our judgment to concur in some of the views of the Editor of the Post, yet we can but commend the zealous, active, faithful, inspiring exertions which he is making to fully arouse Old Rip, and set him a-going on the road of progression and prosperity. He surely oft borders on Utopianism, yet when we remember the thoughts are mothered by deep, abiding love for his "native land"—his home—we cannot censure. If it be a fault, it is a fault based on virtue. The following article, from the Post, is worthy of consideration.

WHAT MIGHT BE.

Reader, open, if you please, one of the latest Travellers' Maps of the United States.

You observe there is a rail road to be run from Lynchburg, in Virginia, into Tennessee; and that if the North-Carolina Central Rail Road were continued to this, or to some point on the Tennessee river, it would be connected with the whole Mississippi valley.

Now run your eye along the Atlantic coast of our country; you see, between the 34th and 35th parallels of northern latitude, an obscure looking place called Beaufort. Right here is one of the best harbors in the United States; the fact is undisputed, and cannot be disputed. It is sufficiently well sheltered, and capacious enough to contain any amount of shipping; it is of easy access, and in an hour a vessel can pass from it to the broad Atlantic. Since the discovery of the American Continent to the present time, this port has changed less than any other—at least it has not changed at all; and the presumption is, that it never will change, because no river discharges its waters near it. This fact, which makes Beaufort one of the finest and most unvaried harbors in the world, is also the cause of its obscurity; nature did not connect it with the interior of the country.

But keep your eye on the map—how easy and natural it seems, to construct a rail road from Goldsboro' to Beaufort; and then how short and level the route across from this to the waters of Pamlico.

Thus we have Beaufort connected by rail roads with the Pamlico and Roanoke country—with the Cape Fear and Charleston, with Virginia, upper North Carolina and the Mississippi valley—in a word, with the most important producing portions of the United States. Suppose all this were so, what would be the consequence?

This is an age of speed; speed is the most important element now, of commercial greatness. The great agricultural staples of our country, cotton and breadstuffs, are the subjects of speculation with all the capitalists of the world; and with the large dealer mere cheapness of transportation is an object of secondary consideration. He receives and transmits intelligence, makes purchases and sales by Telegraph—the lightning conveys his messages, and the article in which he trades must be moved from point to point by the speediest route.

For instance: there is a large amount of cotton lying at Memphis, just picked and baled, and a steamer arrives from Europe, bringing intelligence of an advance in the price of this commodity. The rail road can carry it sooner to Beaufort than it can get to New-Orleans; and when at Beaufort, it is nearer to New York and nearer to Europe. Now how much would move down the river to New Orleans? If the freight on the rail road were reasonable (as it would be) every bale would take this route.

In a word, Beaufort would be the principal exporting sea-port for the Mississippi valley—for Virginia, South Carolina and North Carolina; and in consequence, it would inevitably become a great commercial depot; a mighty city would spring up, and all the iron arteries making to it be surcharged with strong currents of freight and travel. It would be the rival of New York, and in time, perhaps, become the Atlantic City of North America: its interior communications would never be frozen up, it would be nearer the southern and south-western staples: of easier access and egress for sail vessels, having a more delightful climate, and subject to no variations in the entrance, caused by the alluvium of great rivers, and more near the centre of the Atlantic coast. Will any one pretend to say that such things will never be?

For our part, if called on to prophesy we had rather risk our reputation for foresight, with posterity, by predicting that such things will be, than by saying they will not. And as the spirit is now strong upon us, and the fear of Fitz forgotten, we hereby pronounce such a consummation within the range of probabilities, and likely to be the effect of cau-

ses now working under a wise and beneficent Providence.

COMMUNICATIONS.

FOR THE SOUTHERNER.

Mr. Editor: I turn my attention once more to Ditcher. I almost despair of raising him to a proper sense of my remarks. He wears the hide of a rhinoceros, and seems as ignorant of the ludicrous, as he is of the common rules of grammar. His first paragraph is a model in this way, and should be handed over to the school houses for the boys to copy, to let them learn how a man can "display the greatest honor on himself."

He thinks he is horribly severe upon Ned, as he familiarly calls him, (by the way, Ditcher, did you know "familiarity bred contempt?") when he refers Ned to himself and his two friends for the solution of the third question propounded him. Ditcher is very well acquainted with our two friends, if he knows anybody in Edgecombe; they are highly respectable by position and merit. In pronouncing Ditcher's Bombastes Furioso production the personification of puerility, it seems they riled the gentleman slightly. When compared with his Lilliputian intellect, they are as the lordly eagle is to the mousing owl.

Well, well, sagacious Ditcher, you have discovered the reason why I class you with "fanatics, babblers, and duffers." Because you "won't join the Sons," and go for the "abolition of spirits by legislation." Were we a Son, such a babbler as you show yourself by your pen, could never get in by our vote. You'd get a black-ball, and no mistake. If you are as pointless in talk as you are with the quill, you would be a good opium pill to the Division. When you talk about the "abolition of spirits by legislation," it requires a microscope to detect your meaning. Brush up your ideas of perspicuity, study your dictionary, and look through that good old book, Murray's Grammar, before you undertake to enlighten the readers of the Southerner again.

How inconsistent you appear to every one but your dear self, Ditcher, when you hold forth the motto, "Free trade and Sailor's rights," and at the same time abuse the people of Maine for doing what they conceive beneficial to the morals of the people, and the good government of the State. You certainly recognize in "Free trade and Sailor's rights" the freedom of speech, the liberty of the press, and the right of private judgment in things secular and ecclesiastical. And how do you reconcile this with your vilification of the course pursued by the people of Maine. This government of boasted liberty is based upon the will of the majority of the people. They can do and undo at their option. 'Tis theirs to change, to modify, to improve, as circumstances arise, instead of adhering to antiquated antediluvian notions, while the watchword of the world is, forward advance to your glorious destiny.

Did it ever occur to Ditcher, how vehemently he would denounce the abolitionists of Maine, for interfering with the institution of slavery in our State? With like propriety they might stigmatize him as an impertinent cur, for going beyond his own bailiwick to lecture them for what they have done. Don't you see the dilemma you place yourself in? Oh! "consistency, thou art indeed a jewel." Oh! Ditcher, you are the veriest Pharisee that I ever did see.

We record it with shame, that there is here, in this goodly county of Edgecombe, one (we hope but one) bold unblushing opponent of a movement which has for its object the removal of the most glaring evil of the day. Would that this unholty crusade had sprung from some other source. As a citizen of Edgecombe, imbued with the proper pride for the fair fame of his county, we regret it. Were we from home and were to hear that such a fell spirit of intolerance was rearing its "hydra head" within the borders of our loved old mother, our first impulse would be to denounce it as a foul slander; but Ditcher has fastened the stigma upon us, and henceforth we must submit with becoming humility. "Ephraim is joined to his idols, let him alone."

ut, Mr. Editor, we grow tired of this controversy. No laurel would entwine our brow in a victory over this opponent. The "game is not worth the candle," and we shall probably not trouble you again.

One parting word to Ditcher. When you step forth again, do throw aside your jackdaw jacket and peacock plumage, and don for once in your life the mantle of modesty. 'Tis said to be a quality which highly adorns our nature. "Verbum sapientibus."

The Ex-member, it seems, winces under the anecdote of himself and the "walking whiskey barrel." We don't wonder at his disliking the company we caught him in. It was quite an easy

matter to draw you out, Mr. Ex-member. You too are no doubt anxious to "display the greatest honor upon yourself." Ditcher and the Ex-member, if not one and the same, are closely allied. From certain well-known "ear-marks" of style we take them to be the same, with this difference—he is "pig in one place and pup in another."

We turn him over cheerfully to R. D. who seems fully competent to handle the gentleman without gloves.

Ned Numbskull.

FOR THE SOUTHERNER.

Mr. Editor: As the exasperated vexed Member leaves Ned with a tweedle-dee and tweedledum, and turns with the fury and terror of a tornado, to omit his wrath and vengeance on the Reformed Drunkard, I would feel it a dereliction of duty were I to remain silent. With an insult to high Heaven and a damning obstacle in the clogged pathway of the poor lost drunkard, he here presents the Cold Water Army as a band of assassins and infidels. Such language should not have fallen from the lips of the most debased of mankind. The Sons are a band of brothers, bountiful together for the sole purpose of reclaiming the poor degraded drunkard, and would here ask the honorable member if there are not living monuments, for him to behold their reclamations.

As this injunction came from the high courts of heaven to John the Baptist and Sampson, to drink neither wine nor strong drink, we deem it the more sacred that we keep it; Jehovah accomplished his great purposes with total abstinence, and through the veins of his footstool has prepared the beverage by which his creatures should be invigorated, without the aid of human art, or the instruments by which man has consigned so many of his fellow companions to endless perdition; and I fear that one of these hell-manufacturing machines may be found with our honorable member. If so, recollect this passage of scripture: We unto him that giveth his neighbor drink; that putteth the bottle to him and maketh him drunken. Read those Proverbs of Solomon: Wine is a mocker, strong drink is raging, (was this the kind of wine, that our Saviour made out of water think ye?) Solomon also asks: Who hath we? who hath sorrow? who hath contentions? who hath babbling? who hath redness of eyes? He answers: they that tarry long at the wine; they that seek mixed wine. He then says: look not thou upon the wine, when it is red, when it giveth its colour in the cup, when it moveth itself aright; at the last, it biteth like a serpent and stingeth like an adder. What is all this for, if it is not to guard man against its pernicious influence? Though you take scripture to condemn the Sons with, I challenge you to produce a single passage of scripture in the Bible, from Genesis to Revelation, that condemns the practice of total abstinence from the use of the grape juice, or fermented wine as a beverage, let alone your liquid fire which is the retrograding discovery of human art; but on the contrary, language is profuse in warning the image of God against this damning fluid.

The ex-member takes a protatic position in the great agricultural improvements of Edgecombe, I will allow it. Yet, I would here remind the honorable member that there are some sons of Temperance belonging to the Edgecombe Agricultural Society. So it is not we, altogether without the Sons; and his boasting turns out something like the old story of Bettie and L. I am proud at Edgecombe's rapid strides in agricultural improvements, and let me tell you with due deference to yourself, that Edgecombe has had my hearty co-operation in this respect. But what does this amount to, in the scale of moral and physical improvements of man? You hold yourself aloof from this great subject. It is a matter that should demand the attention of the patriot, philanthropist and particularly the Christian. In the Book of God is inscribed on nearly every page the binding obligation, for the moral improvement of man, in his social intercourse with his fellow beings. Is it not a fact, that thirty thousand Americans are consigned annually to a drunkard's grave, who were once as you are, a moderate drinker. I will here furnish you in figures the cost of foreign and domestic liquor to the American people for the year 1848, let alone the little mites in the hands of such individuals as yourself; \$35,797,127 05 besides the expense of pauperism and crime it produces. Suppose this heavy drain on our great nation was turned to the education of the poor and alleviation of the distressed unfortunate, peace and almost heavenly bliss would pervade our whole country.

The honorable member wishes to know, who is at the head of this great cold water army. We answer, the spirit of patriotism, philanthropy and christianity, and its body transacts its purposes in three classes, viz: the Subordinate Divisions, State or Grand Divisions, and a National Division. The

Subordinate Divisions meet weekly for the transaction of their business and are governed by the following officers, who are elected from among themselves by the members of the Division, every three months: Worthy Patriarch, Worthy Associate, Recording Scribe and assistant, Financial Scribe, Treasurer, Conductor and two sentinels. The State Divisions meet annually and are composed of all those, who are or have been Worthy Patriarchs in subordinate divisions—their officers are, Grand Worthy Patriarch, Grand Associate, and so on. The National Division meets annually and are migratory; it will convene its next session at Richmond, Va. Its body is composed of those who are or have been Grand Worthy Patriarchs of the State Divisions. In this body is vested the supreme power of the Order, to design plans to reclaim the poor lost drunkard.

You may call on any Son and he will furnish you with the Constitution and By-Laws of that great philanthropic body; and for a surrender of the Wit and \$2, as an initiation fee, Edgecombe Division is ready to admit you and give you the pass-word, the only secret of our Order. So don't quote Professor Junkins for authority any longer. The societies, he speaks of, admitted Catholics only. It amounts to about the same position that the Rev. Burwell Temple takes against the Order.

Our motto will ever be, Love, Purity, and Fidelity. As to Ditcher's misrepresentation of the no-grog-shop law in Maine, that State was canvassed for six years on that subject. So the people of Maine went boldly to the rescue of the poor beggled inebriate, and have fortified him with this holy precept which came from our Saviour: Lead us not into temptation. This law has proved the greatest blessing, that ever came from the hands of man. Maine is redeemed, crime is diminishing, and peace and happiness now beams on the countenances of the once disgraced and impoverished women and children. It will exalt her high in the annals of our great nation. As it is written in the Holy Book of God, that the first shall be last and the last first, it is fully exemplified in the Maine law. Instead of the grog-shop keepers manufacturing inmates for prisons, hospitals and penitentiaries, unhappy families and heart-rending scenes of misery—his inhuman traffic subjects him to the tenantry of a common jail. What a happy change of rights to the loved people of Maine, a few grog dealers to suffer instead of the mass. Here honorable ex-member and Ditcher, let me remind you that from the birth of our Saviour up to the present time, the watch-word has been reform, so let me beseech you both to divest yourselves of your prejudices, and then at once you would see that the Sons are not so treacherous as you represent them to be; and probably you would find them as honest in their motives as you are.

R-formal Drunkard.

FOR THE SOUTHERNER.

Mr. Editor: I now return to Reformed Drunkard, and since I have appeared so "ludicrous" as Ned not answer me, I should think R. D. would not care for the redemption of those, who would be influenced by one, who is a complete "ludicrous, impudent and impertinent egotist."

R. D. you say I have acted the part of "sheer impertinence." Sheer impertinence for what? Because I have a right, and have exercised it, by propounding some questions. Now sir, this is not the first time, a man has been styled "impertinent" in questioning the rights of man; for in 1798-99 man's rights were questioned, and trace this spirit back in the distance, and you will see the rights of patriots were questioned, when the word *sarcasm*, was cried out; the answer was "if this be treason make the most of it you can." Now sir, nothing demonstrates more clearly, a wrong in a man, or society of any denomination, than to deny the right to be questioned, particularly when the welfare of the country depends upon them. Our fathers claimed a right, and denied no person the right to question that right. Why did England deny them of this right? "Let each reader answer." You say I might "with some propriety become displeased with any other society and with the same brazen fronted, uncalled for impudence ask, how dare you organize such?" or with same "ask the farmer how dare you plough deeper than your grand father did?" "Let each reader answer," (as they are not to blame for your want of understanding,) whether I have denied any society the right to organize or any farmer the right to plough or not. There is a right, I claim for any society, to organize when and where they choose, or for any farmer, to manage his plough as he chooses and make all he can and sell it when and where he chooses. And under this right, I have showed the "brazen-fronted impudence." "Let each reader answer" whether this principle

(to charge on a man, that which he never said or done,) be a principle of "impertinence" or not. "Let each reader answer" whether his ideas are, above society, that professes to do so much "suffering humanity" when they demand the right to question their conduct. Every "common sense" man, know will not deny a man the right to question him, if he is about to do, or done anything, that is to prove a gain benefit to mankind; but on the contrary if he has done, or is about to do anything wrong, he dislikes to be questioned.

R. D. has answered my 1st and 2nd questions, by a part of 15th verse of 1st chapt. of Luke. I profess to be ignorant, so far as Holy writ is concerned, but my construction from that chapter in your answers are as correct, as would be for virtue, for his conception and mission were different from others for the 17th verse, of the same chapter, says, He (John) came in the spirit, to turn the disobedient, to the wisdom of the just; to make ready a people prepared for the Lord." Now is this the conception of John if so the apostle White, has made ready, and prepared 15000 souls for the Lord. As this der is of extraordinary birth even tongue should join, in short—

"Black spirits and white,
"Blue spirits and grey,
"Mingle, mingle, mingle!"

R. D. why did the apostles for drunkenness, or say, we would not drink? The Holy Book commands to love your enemies, therefore, should love the King, and Ballface, the order call them enemies to man; not love them beyond moderation, that would be an abomination.

R. D. In answer to my questions, relative to the origin of this order; says was instituted in New York Sept. 18. Why did Sir Robert Peel provide, or about 1835-36 mention the order the Sons of Temperance, relative to consumption of spirits in Ireland? Authority is Professor Junkins of Oxford University.

You say "Edgecombe has freedom, and is now on the road to equality, in thinking and universal property." It possible you did not know, that had the free privilege to quit drunkenness, until Mr. White told you so, since that time have you not sufficiently recovered from your shock, enough know that this county has been on the road to universal greatness, upwards 70 years? If not, I must acknowledge that it is well enough, the 2nd John prepared one drunkard for the Lord and it would be much better, if he would prepare all.

In answer to my question, what this Order goes for the promotion of institutions, he says: We meddle with religion or politics; our pledge is, that we will not make or use a spirituous liquor, wine or cider. "Let each reader" ponder over this answer and say for himself whether the John (White) did or did not say it was a duty they owed to God and society for said this apostle when he catechized them (the Baptists) "they would say, church was sufficient."

And as for meddling in politics, I next answer to my question proves, which is as follows: Shall we take the proceedings of the Maine Legislature for a criterion to judge by; or shall we say as it is written, equal rights to all and exclusive privileges to none. If we say this, what is to become of "suffering humanity" in the State of Maine? As in answer to this, R. D. says: The citizens of Maine can make as much spirit as they choose, they can bring into the State, or carry from or through the State, as much as they please, *provided they don't sell in the State.* And all this, he says, is "simply forbidden under penalty of confiscation and fine." "Let each reader answer," whether the principle of "confiscation and fine" has principle that had birth in republicanism. I guess this principle to confiscate and fine had its origin with the Order and that too, where confiscation and persecution is looked upon as *simple* deed.

Mr. Editor, I shall not notice R. D. answer to my last question, for it is impotent like the rest; I think if R. D. would go to the Revelation of John the divine he would see the origin of this Order on the *Beast*. I guess I shall not trouble you any more with my bad positions, as I am willing to reimburse yours as ever in the valley of obscurity.

A DITCHER.

CONGRESSIONAL.

Congress—We present, in another column, a synopsis of the proceedings of this body on Wednesday and Thursday last, which is as far as our dates extend by regular course of Mail. No very important business has been disposed of thus far, and we deem it useless to crowd our columns with the proceedings in detail. Our readers will no doubt prefer, as we do, to have the *Revealed* without the *hull*. We shall continue